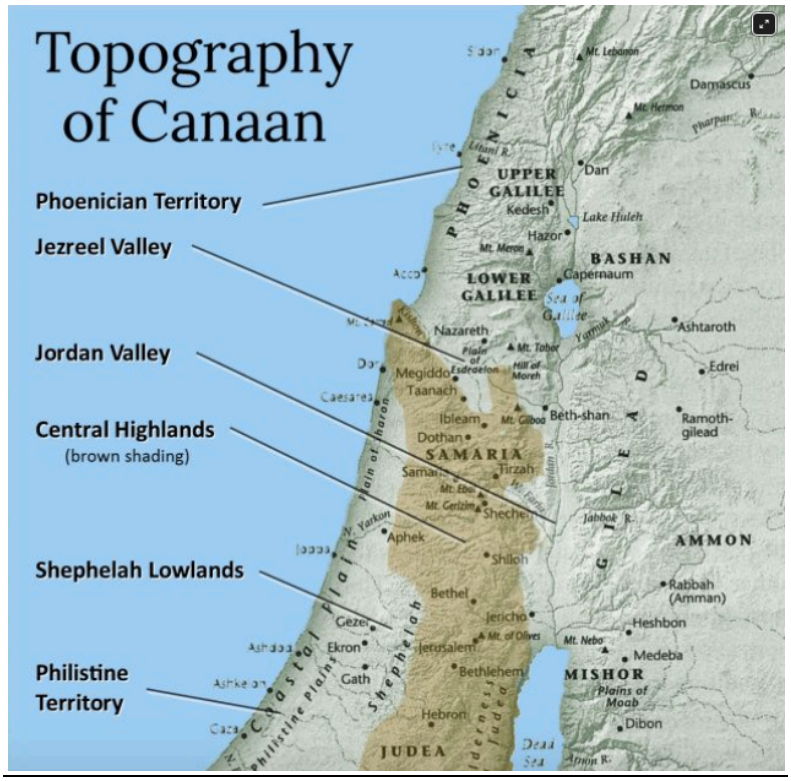
ARCHEOLOGICAL EVIDENCE ABOUT ISRAEL DOES NOT AGREE WITH OLD TESTAMENT JEWISH MYTHS AND LEGENDS ABOUT THE FORMATION OF THE 12 TRIBES OF ISRAEL



Archeologists seem to be telling us that the growth in populations seemed to take off in the Central Highlands of Israel in Sumeria

Israelites Migrate to Israel

The Israelites are believed to have migrated into the land of Canaan, which later became known as Israel, during the period of approximately 1300 to 1200 BCE, marking the beginning of the era of the Judges. [6] This migration is described in the Hebrew Bible as a conquest led by Joshua after the Exodus from Egypt, although modern scholarship views this narrative as part of a national myth with a possible historical core, suggesting the Israelites emerged from indigenous Canaanite populations rather than arriving as a conquering force. [2] Archaeological evidence indicates the emergence of a distinct Israelite culture in the central highlands of Canaan during the early Iron Age (Iron Age I, 1200–1000 BCE), characterized by new village settlements and cultural differentiation from the surrounding Canaanite peoples. [2]

As we try to reconstruct real history in Israel as compared to FALSE Bible history that has been sold to us by the Jewish writers what we find is that their are stark differences in who the Hebrew people REALLY were and how the people groups developed in Israel. They were not the Jews or Israelites as the Bible states TOOK CONTROL of the land because Yahweh Ildabaoth the Demerge YHWH SAID SO, they were different people groups that occupied Canaan and Israel from the start. I follow what archeology uncovered not what the Bible myths and legends claim.

Yes the Canaanites go back to ancient Sumer in Mesopotamia where their migration and legends came from.

However there were no mass migrations of Jews or the so-called Hebrew Israelites that came out of Egypt in a mass migration, **that is a myth**. The only mass migration that came out of Egypt were the Hyksos Migrations that settled in Canaan, Syria and Turkey.

THEN WHAT HAPPENED WHAT IS THE REAL STORY

It appears that the Jews REWROTE HISTORY to promote themselves as the power house of early Israel when in fact it was the Canaanite Hyksos, (Shoshu and Apiru) travels in and out of Egypt that the Jews based their false history from.

The Jews also removed the knowledge that the Scandinavian Gentiles, Nazarene, Apiru, Naphtali Galilee tribes originally had the DIVINE RIGHT TO RULE THE WORLD and that we all carry her Mitochondria DNA no matter what race we are.

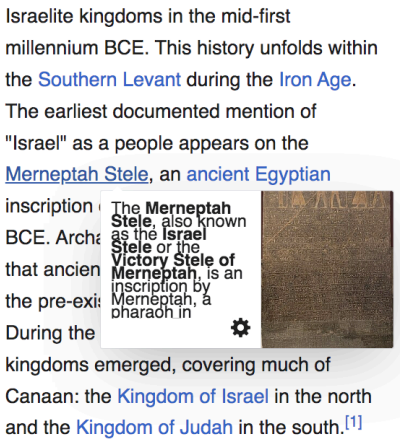
We are **NOT** supposed to know that Scandinavian tribes were indigenous race in Israel and that they existed along side the Canaanite Hyksos (Shoshu) tribes until the met and bred in the Samarian highlands.

Below are articles I found online to show that their is no archeological evidence that a migration of Jews or Israelites under Abraham or Moses were tossed out of Egypt the way it is told by the Jewish writers in the Old Testament. There was NO CROSSING THE RED SEA, instead the Jews seemed to try to reinvent themselves by using real history and twist it to create their own false narratives that went in the Old Testament. The Jewish writers seem to have "copy pasted" a real story of the Hyksos tribes whose stories do exist. Those stories differ from the Old Testament Jewish stories in various ways. Example: The story of the Hyksos are written about tribes that crossed the **SEA OF REEDS INSTEAD OF THE RED SEA.** The Hyksos did not inherit Canaan by the evil god of the Jews Yahweh Ildabaoth the Demirge YHWH instead the Hyksos seem to have come from

Sumer in Mesopotamia where Babylon and the Jewish Old Testament stories originated.

LETS SAY THAT THE JEWS WHO WROTE THE OLD TESTAMENT STORIES TWEEKED THE FALSE NARRITIVE INTO EXISTANCE AND THEN PLACED IT IN THE OLD TESTAMENT TO "PUFF THEMSELVES UP." And to deliberately change history to suit their evil agenda's.

Many of the stories or references in the Jewish Old Testament date back to before the last Ice Age Period 12.500 - 9000 years ago such as their Noah Story. The stories in the Old Testament also go back to Sumer, Babylon, the Persian Gulf and Babylon etc.


Israelite kingdoms in the mid-first millennium BCE. This history unfolds within the Southern Levant during the Iron Age. The earliest documented mention of "Israel" as a people appears on the Merneptah Stele, an ancient Egyptian inscription
The Merneptah Stele, also known as the Israel Stele or the Victory Stele of Merneptah, is an inscription by Merneptah, a pharaoh in
BCE. Archa
that ancien
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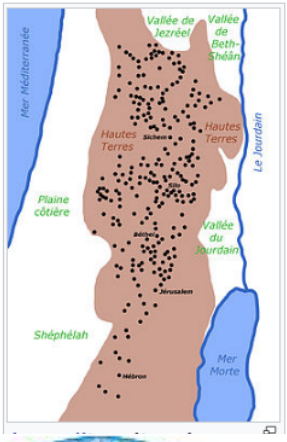
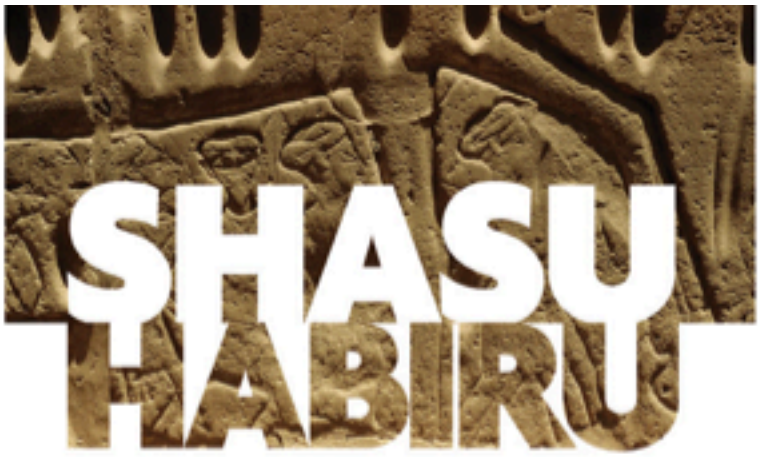
During the
kingdoms emerged, covering much of Canaan: the Kingdom of Israel in the north and the Kingdom of Judah in the south.[1]

In the early Iron Age, Canaan was characterized by a significant increase in a sedentary Israelite population in Samaria.[1]



Canaanite, Semite Hyksos (Shoshu) tribes represented in Israel according to the Biblical Story that left out the Scandinavian or White Apiru tribes all together



Shasu = Nomad
W (U) Šw Š'a T'a
W (U) W'a H Y
YHWE = JEW
Hyksos = Hekw-Shasu = foreign-nomad
From 1800 BC Canaanite refugees came then came Jews (not Israelite) and ruled Egypt 107 year from 1630 to1523 BC.

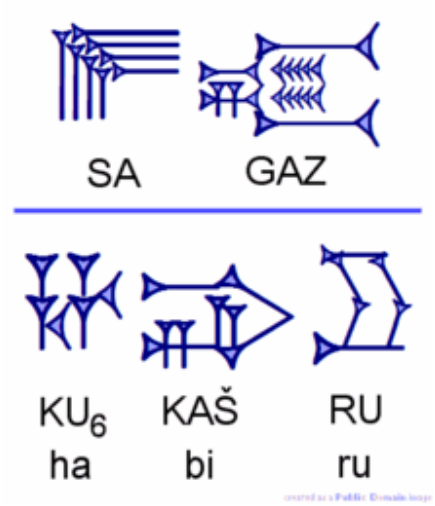
Wikipedia: Extracts
Hiberu and Apiru

Habiru or Apiru or pr.w (Egyptian)[1] was the name given by various Sumerian, Egyptian, Akkadian, Hittite, Mitanni, and Ugaritic sources (dated roughly, between 1800 BC and 1100 BC) to a group of people living as nomadic invaders in areas of the Fertile Crescent from Northeastern Mesopotamia and Iran to the borders of Egypt in Canaan.[2] Depending on the source and epoch, these Habiru are variously described as nomadic or semi-nomadic, rebels, outlaws, raiders, mercenaries, and bowmen, servants, slaves, migrant laborers, etc.

The names Habiru and Apiru are used in Akkadian cuneiform texts. The corresponding name in the Egyptian script appears to be pr.w, conventionally pronounced Apiru (W,or u-vowel "quail-chick" being used as the Egyptian plural suffix). In Mesopotamian records they are also identified by the Sumerian logogram SA.KAS (or SA.GAZ), of unknown pronunciation. The name Habiru was also found in the Amarna letters, which again include many names of Canaanite peoples written in Akkadian. etc, etc. ###

ʿApiru

ʿApiru (Ugaritic: 𐎍𐎐𐎓𐎗, romanized: *ʿPRM*, Ancient Egyptian: 𓂝𓊪𓅱𓏏𓀀, romanized: *ʿprw*), also known in the Akkadian version **Ḫabiru** (sometimes written **Habiru**, **Ḫapiru** or **Hapiru**; Akkadian: 𒄩𒁀𒊑𒌉, *ḫa-bi-ru* or **ʿaperu*) is a term used in 2nd-millennium BCE texts throughout the Fertile Crescent for a social status of people who were variously described as rebels, outlaws, raiders, mercenaries, bowmen, servants, slaves, and laborers.[1][2][3][4][5][6]



Cuneiform of Sumerian SA.GAZ and corresponding West Semitic ha-bi-ru

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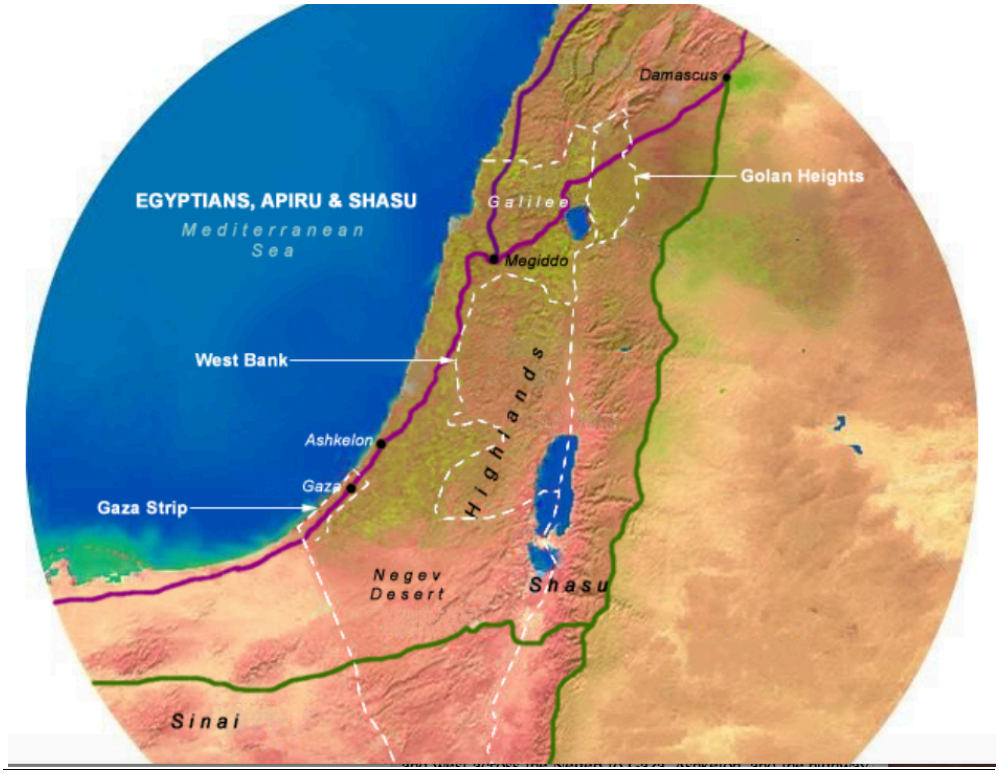
Yes the Apiru were the Northeastern Scandinavian tribes in Israel known as the APIRU, NAZARNES, NAPHTALI, GALILEE GENTILES



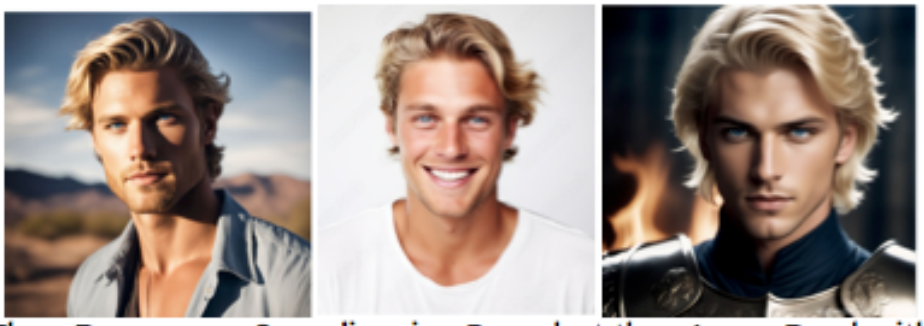
THEN WHAT IN THE HECK IS GOING ON WHAT IS A MORE LOGICAL PICTURE OF HISTORY

A JEW

ORIGINAL MAN

A JUDAHITE

The Jewish Old Testament Completely removed the Scandinavian Apiru, Naphtali, Nazarene Galilean Gentiles from Old Testament lore that later came to worship Jesus. Instead they are identified by tribal names, sons or dauthers of ( ) and by acronyms



They Began as a Scandinavian Race but then Inner Bred with Other Races

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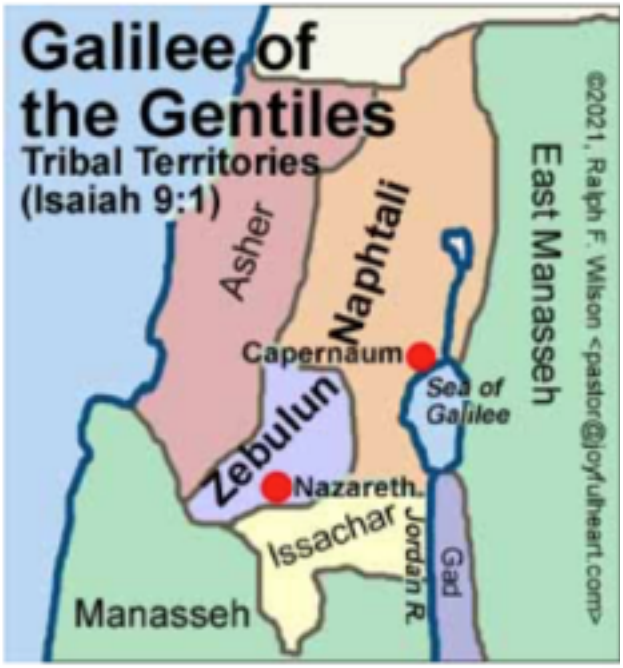
Does the Bible say Jesus was a Nazarene?

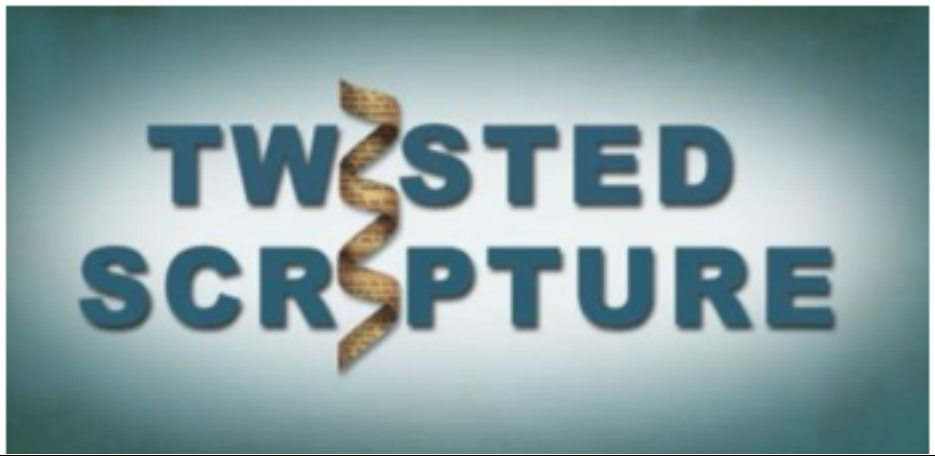
And he came and dwelt in a city. called Nazareth: that it might be. fulfilled which was spoken by the. prophets, He shall be called a Nazarene.

"You only have I known of all the families of the earth:"

During the Conquest, the tribes of Zebulun and Naphtali settled in territories west of the Sea of Galilee. This became part of the northern kingdom of Israel. Though these were the first areas to be overrun and humbled by the Assyrians in 733 BC (2 Kings 16:29), and by later powers (thus called, "Galilee of the Gentiles"), they included the site of the town of Nazareth where Jesus was raised, and the area of Galilee where much of Jesus' ministry was conducted.

Matthew tells us that his prophecy was fulfilled in Jesus:





"The Gospel of Matthew explains that the title **Nazarene** is derived from the prophecy "He will be called a **Nazorean**", but this has no obvious Old Testament source. ... In the Book of Acts, "**Nazorean**" is used to refer to a follower of Jesus, i.e. a Christian, rather than an inhabitant of a town."

These scandinavain tribes were taken into captivity to Medo Persia and then eventually migrated west into Europe.

From The Times of Israel ▼

Blue-eyed, fair-skinned settlers inhabited the Levant some 6,500 years ago, according to an international interdisciplinary team of scientists. An article released Monday in the peer-reviewed journal Nature Communications solves the mystery of how Chalcolithic culture got to the Galilee: via population migration.

When they mapped the genomes of bones from 22 of the 600 individual skeletons discovered in a massive necropolis near Peki'in in the north of the country, the scientists found a genetic mix quite unlike that of previous and successive settlers of the region.

I believe the ancient Hebrews were the Hyksos Indian Tribes, the Canaanites (sons and daughters of Cain) along with the Scandinavian Apiru tribes that lived in northeastern Israel and I'll give my reasons why I believe this. My reasoning is based on both Biblical and archeological evidence, which can be combined if you do it HONESTLY, and ACCURATLY.

The main reason why people don't believe there were Israelites in Egypt during the Moses period in question is because there's no evidence of them being there **PERIOD**. There are no artifacts, no references to them being in Egypt nothing! However, if you consider that the ancient Hebrews were the ancient Hyksos, Canaanite (Shoshu) and Scandinavian Nazarene Apiru tribes, then the math adds up.

1.The Jewish historian Josephus makes the connection that indicates that they were one and the same people groups we refer to as the Hebrews

2. They were both Semitic people (Shoshu) and Scandinavian Nazarene Galileen Naphtali (Apriu) race.
*
3. The Egyptian King Kamose refers to the Hyksos King Apophis as a Canaanite. This is the strongest historical evidence the Hyksos were Canaanites.

4. Then when we consider that the biblical narrative tells us that Abraham and his family sojourned in Canaan along with the fact that his offspring were born and resided there we have to realize that their was no mass migration over the Red Sea that brought these Jewish and Canaanite tribes into Israel. It looks like the offspring of Abraham only came to and visited Egypt and then settled in Canaan and that they traveled back and forth to Egypt as a result of the famines in Canaan The Canaanites and Hyksos would have been known is Israel as the Shoshu races or tribes while the Scandinavian tribes would be known as the Apiru

The Canaanites were the "sons of Cain" in the Old Testament, which means that they had dark hair, dark eyes or red hair with

green eyes. The Hyksos were Indian Populations while the Apiru were known as the White race with pinkish race in Egypt . The math lines up when you factor in all of the people groups.

APIRU + SHOSHU = HEBREW

Donald B. Redford, *Egypt, Canaan, and Israel in Ancient Times*, 1992

"The 'apiru and the nomads (Shasu) are the people that the Egyptians, according to the inscriptions of the Eighteenth and Nineteenth dynasties, met in Palestine. These are therefore the ancestors of many of the 'tribes' of the central hill country that we later meet in the biblical narratives about the period of the so-called Judges."

Gosta W. Ahlstrom, *The History of Ancient Palestine*, 1993

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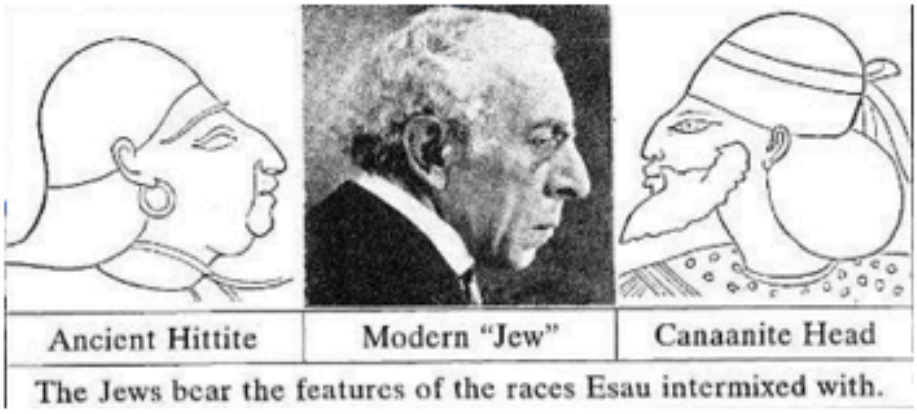
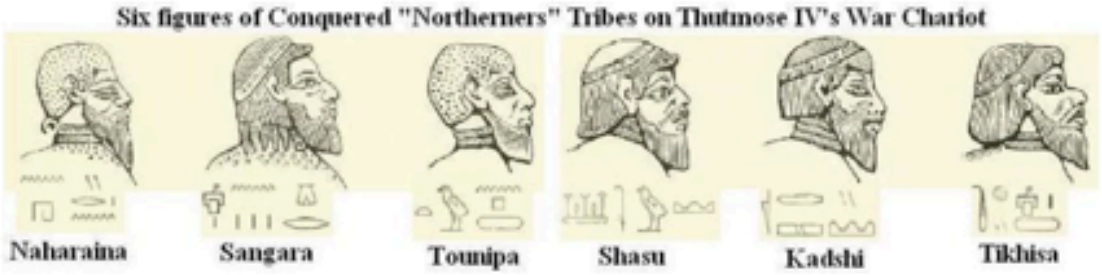
And if that is the case, then that would be the reason why there's no references to Hebrew people living in Egypt where there are references to Canaanite (Hyksos or the Shoshu and Scandinavian (Apiru) were known in Egypt. The word Hebrew is a combination of two different people groups. They were the Scandinavian Apiru, that lived in northeastern Israel and the Shoshu who were

basically the Canaanites that lived in Canaan: APIRU + SHOSHU = HEBREW

I will be the first to admit that even if my hypothesis is true, it still doesn't explain the major differences between the biblical narrative regarding the plight of the Jews and Hebrew people out of Egypt, the crossing of the Red Sea which was really the actual story of the Hyksos crossing the Sea of Reeds instead. That whole Old Testament narrative is fiction. Archeologists tell us that there was no mass migration of Jews and Hebrews out of Egypt, no mass invasion into the PROMISE LAND but rather a gradual migration into Egypt and out of Egypt for trade and for jobs during the dry seasons in Canaan. If true, it gives a bit more credibility to **PARTS** of the biblical narrative that may have some historical credence.

In America the Shoshu were the Shoshone Indian Tribes.





Later tribes that became associated in Israel

hyksos migration into canaan

Scholarly consensus indicates that the Hyksos were a group of people of **West Semitic, Levantine origin** who migrated into Egypt, eventually establishing the Fifteenth Dynasty and ruling a significant portion of the country during the Second Intermediate Period. While some older interpretations described this as a violent invasion, modern scholarship suggests a **more gradual process of migration and settlement** from Canaan into the Nile Delta, beginning as early as the late Twelfth Dynasty.

Key points regarding the Hyksos migration:

- **Origins:** The Hyksos are now understood to be of Levantine or Canaanite origins, based on archaeological evidence from sites like Avaris (Tell el-Dab'a) – their capital city.
- **Migration patterns:** Rather than a sudden invasion, archaeological excavations at Avaris suggest a **gradual infiltration** of Canaanite peoples into the Nile Delta region, likely driven by factors like trade and economic opportunities.

What's the current scholarly view on the historicity of the Exodus in relation to the Hyksos expulsion?

Based on the provided search results, here's a summary of the current scholarly view on the historicity of the Exodus in relation to the Hyksos expulsion:

1. No direct evidence for a large-scale Exodus as described in the Bible

- There's no archaeological evidence for a large-scale exodus of a distinct Israelite population or a rapid conquest of Canaan as depicted in the book of Joshua.
- Archaeological and textual records from ancient Egypt don't mention a mass exodus of Israelite slaves.

2. Israelites likely indigenous to Canaan

Expulsion:

The Hyksos were eventually driven out of Egypt, likely by the Theban rulers of Upper Egypt, marking the end of their rule and the beginning of the New Kingdom.

The **Hyksos kingdom** was located on the eastern Nile Delta and Middle Egypt and the Hyksos Fifteenth Dynasty rulers established their capital and seat of government at Memphis and their summer residence at Avaris.

Historians are still struggling to understand how the Hyksos people came to power. It was previously thought these people invaded ancient Egypt in 1650 B.C. but this assumption could be wrong.

As **previously** mentioned on Ancient Pages, the Hyksos occupation was later described as a highly traumatic event for the Egyptian people, but it is not clear whether this was actually the view of contemporary Egyptians who lived under their control.

While a definitive "archaeological map" with detailed site information specifically for 1200 BCE isn't available, archaeological surveys and research offer insights into the settlement patterns of the Central Highlands during the Iron Age I. These studies contribute to understanding the landscape and the emergence of the early Israelite society in the region around that time.

Origin and Migration:

The Hyksos were a Semitic people, likely from Canaan (modern-day Palestine and Syria). They migrated into the Nile Delta, settling in the eastern part of the region.

Second Intermediate Period:

Their arrival marks the beginning of the Second Intermediate Period, a time when Egypt was divided, and the Hyksos ruled over Lower Egypt.

Gradual Settlement:

Archaeological evidence suggests that the Hyksos' presence in Egypt was not a sudden, violent invasion, but rather a gradual process of immigration and settlement, possibly over several generations.

Military Innovations:

The Hyksos introduced new military technologies to Egypt, including the horse-drawn chariot, composite bows, and bronze weapons, which significantly impacted Egyptian warfare.

Cultural Exchange:

The Hyksos brought their own customs and religious practices, including a possible reverence for the deity Seth, which was unusual in Egypt at the time.

Relationship with Egyptians:

While some historical accounts portray them as invaders and oppressors, modern research suggests that their rule was more complex, involving cultural exchange and integration with the existing Egyptian population.

Archaeological overview of Central Highlands in Israel around 1200 BCE

During the period around 1200 BCE (the beginning of the Iron Age I), the Central Highlands of Israel (including areas like Samaria, parts of the Galilee, and Judah) experienced a significant shift in settlement patterns.

Key findings and trends

- **Rise of highland settlements:** Numerous small, unfortified settlements appeared in the previously sparsely populated highlands. Biblical Historical Context notes states that this "dramatic social transformation" resulted in about 250 hilltop communities suddenly springing up.
- **Association with Israelite origins:** This wave of settlement is often linked to the emergence of the early Israelites.
- **Possible pastoralist background:** Evidence suggests that at least some of the settlers may have come from a pastoralist background, indicated by site layouts resembling nomadic tent camps and the presence of storage silos at settlement sites.
- **Clusters of settlements:** Studies have identified groupings of Iron I sites in the region, including clusters around Dothan Valley, Samaria and Shechem, Shiloh, and the Benjamin Plateau.

7 SUGGESTED CORROBORATIONS OR READINGS

National Institutes of Health (NIH) | (.gov)

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- **Archaeological and textual records from ancient Egypt don't mention a mass exodus of Israelite slaves.**
-

2. Israelites likely indigenous to Canaan

- The prevailing scholarly consensus is that the early Israelites emerged from within Canaanite society rather than arriving as external migrants or invaders.
-

3. The Hyksos expulsion as a possible inspiration for the Exodus narrative

- The Hyksos were a Levantine (Canaanite) people who ruled parts of Egypt during the Second Intermediate Period before being expelled by native Egyptian rulers around 1550 BCE.
-
- Some scholars, like Manfred Bietak, suggest that the Hyksos expulsion, particularly the Egyptian narrative portraying them as foreign oppressors, may have **formed a basis for the Exodus story in the collective memory of the region**.
-
- Parallels exist between the Hyksos expulsion and the Exodus narrative: both involve Semitic peoples with ties to the Levant, living in Egypt, and ultimately leaving for Canaan after a period of conflict or upheaval.
-
- However, key differences exist: The Hyksos were rulers expelled after a military campaign, while the Exodus describes Israelite slaves fleeing after plagues. **The Hyksos expulsion occurred**

centuries before the earliest possible dates for the Exodus based on biblical chronology.

- **4. Exodus as a reworked cultural memory or literary construct**

- Many scholars suggest that the Exodus narrative is a reworked cultural memory, blending historical elements with later theological concerns and literary embellishments.
- Some see it as a "founding myth" for the Israelite nation, providing a sense of identity and purpose rather than a literal historical account.
- 5. Potential historical elements amidst the narrative

- Despite the lack of direct evidence for a mass exodus, some smaller-scale movements of Semitic groups between Egypt and Canaan might have occurred.
- Some archaeological discoveries in Egypt, like Semitic housing styles at Avaris (Tell el-Dab'a) and the Brooklyn Papyrus mentioning Semitic slaves, attest to the presence of Semitic populations in Egypt and provide some potential context for the biblical narrative, though not definitive proof of the Exodus itself.
- **In conclusion, the current scholarly view emphasizes the literary and theological significance of the Exodus narrative. While not directly supported by archaeological evidence in its entirety, the story may be rooted in transformed memories of real events, like the Hyksos expulsion and subsequent events in Egyptian history, and later developed into a foundational narrative for the Israelite people. "**

HYKSOS MIGRATION INTO CANAAN

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Key points regarding the Hyksos migration:

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- Influence in Egypt: The Hyksos introduced several cultural and technological innovations to Egypt, including the horse and chariot, new bronze weaponry, and advancements in agricultural and weaving techniques. They also adopted many aspects of Egyptian culture, including administration and religious practices.
- Expulsion and Aftermath: After a period of conflict with the native Egyptian rulers based in Thebes, the Hyksos were eventually expelled from Egypt by Ahmose I, leading to the rise of the New Kingdom. While some ancient accounts, including those relayed by Josephus, claim the Hyksos founded Jerusalem

after their expulsion, there's no archaeological evidence to support this notion. Archaeological evidence, in fact, suggests that a significant portion of the Hyksos population likely remained in Egypt and served their new overlords.

- Impact on Canaan: The Hyksos period witnessed increased trade and cultural exchange between Egypt and the Levant. Hyksos control also extended into Southern Palestine, likely influencing the region's political and economic landscape. Some scholars suggest that the Hyksos' experiences and subsequent expulsion from Egypt may have, in some way, influenced the later narrative of the Exodus, though this remains a subject of debate. "

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https://armstronginstitute.org/1208-the-hyksos-evidence-of-jacobs-family-in-egypt

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